

# ASEASUK NEWS

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OF SOUTHEAST ASIAN STUDIES  
IN THE UNITED KINGDOM

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## Membership by subscription

*Aseasuk News*, an electronic and bi-annual publication emailed to members and posted on Aseasuk website.

For membership information and renewal of subscriptions contact Alex Dalliston – [adalliston@aseasukmembers.org.uk](mailto:adalliston@aseasukmembers.org.uk) or check Aseasuk website <[www.aseasuk.org.uk](http://www.aseasuk.org.uk)>

Cheque payments should be made out in sterling and posted to Dr Nicholas White, Aseasuk treasurer, Liverpool John Moores University, School of Humanities and Social Sciences, 68 Hope St., Liverpool L1 9HW, UK

**Cover:** Harvest rice, Tana Toraja, Sulawesi, Indonesia (photo by Jonathan Rigg).

## Editors' cover note

This issue of *Aseasuk News* marks a new chapter in the Newsletter's history. We have decided that we need to enliven the cover design and move from the map of Southeast Asia to something more exciting. We have therefore introduced a new series of cover photographs provided by Jonathan Rigg. History in brief: the first issue of *Aseasuk News* in 1984 was edited by the then secretary of ASEASUK, Tony Stockwell. The second series in 1987 was edited by Jan Wisseman Christie and Terry King then at the University of Hull. The enlarged newsletter issued twice yearly was in part designed to fill the gap left by the demise of the British Institute and its quarterly *South-East Asian Studies Newsletter* (1980–1986) and to merge it with the University of Hull's *South-East Asian Studies News*. Pauline Khng and Terry King continued the series with 20 issues of *Aseasuk News* bearing Southeast Asian stamps from the Hull Centre for South-East Asian Studies' collection on its cover after Jan stood down in 1993. Following the closure of the Hull Centre in 2003 the newsletter has since been hosted by SOAS. Previous to this issue, the cover designed by Jonathan Foran showed a map of Southeast Asia which is also ASEASUK's logo.

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## NEWS

### UK Southeast Asianists

**Dr Carool Kersten (King's College London)** has been promoted to Senior Lecturer in the Study of Islam and the Muslim World. He is also recipient of an ECAF Visiting Fellowship (BA/ASEASUK) for his research visit to Indonesia in 2012 and Research Associate at the Centre of South East Asian Studies, SOAS, 2012-2013. Carool is currently working on a book project on 'Islam in Contemporary Indonesia: Secularism, Pluralism, Liberalism' for Hurst and Columbia University Press. He delivered the following five papers: 'Free-floating gamekeepers or organic gardeners? Muslim intellectuals in Indonesia' at the Public Role of Muslim Intellectuals Workshop, St Anthony's College, Oxford, 30 April 2012; 'The interplay of culture, identity and political structures in shaping the Indonesian democratization process', at the conference on the Arab Spring Nonviolent Protests and the Future of Islamist Reformers in South East Asia, The European Parliament, Brussels, 26 April 2012; 'Religion and public life in the Republics of Indonesia and Turkey: parallels, commonalities and contrasts' at the international workshop From Anatolia to Aceh: Ottomans, Turks and Southeast Asia, Banda Aceh, Indonesia, 11–12 January 2012; 'Mohammed Abed al-Jabiri, Mohammed Arkoun, and Nasr Hamid Abu Zayd in Indonesia: a study in reception theory', Annual Meeting of the American Academy of Religion, San Francisco, 19–22 November 2011; and 'Urbanization, civil society and religious pluralism in Indonesia and Turkey', at the workshop on Placing Religious Pluralism in Asian Global Cities, Asia Research Institute, National University of Singapore, 5–6 May 2011.

**Professor Duncan McCargo (University of Leeds)** received a three-year (2011-14) Leverhulme Trust Major Research Fellowship (£150,589) for his project on 'Judicialisation and politics in Thailand: the new extra-constitutionalism?'. He will be conducting fieldwork in Thailand in 2013. He was Distinguished Visiting Professor at Universiti Utara Malaysia (UUM) in September 2011. In November



2011, he co-organised with Dr Kristy Kelly an international workshop on Localizing Global Justice: Rethinking Law and Human Rights in Southeast Asia at the Weatherhead East Asian Institute, Columbia University, 4–5 November 2011.

He gave three keynote addresses in 2011: 'Thailand's changing democratic dynamics: the challenging rise of the urbanized villager,' 5th Annual Nordic NIAS Council Conference, Stockholm University, Sweden, 21–24 November 2011; 'Mapping national anxieties: Thailand's multi-layered conflicts,' Conference on Borders and Frontiers: Connections between Power, Ideology, and Identity in Southeast Asia, Weatherhead East Asian Institute, Columbia University, New York, 11 November 2011; and 'A radical concept of decentralization as a way forward to democratic governance,' Public Forum on Democratic Governance and Human Security in the Age of Globalization, MAIDS/Chula Global Network, Center for Peace and Conflict Studies, Chulalongkorn University, Bangkok, Thailand, 18 May 2011.

Between January 2011 and April 2012 Duncan delivered an additional 18 papers: 'New media and Thailand's divided politics: far from progressive?' at the conference, Media, Power and Revolution: Making the 21st Century, Goldsmiths, University of London, 2–4 April 2012; 'The dynamics of Thai politics: a post-colonial view', Thammasat University, 8 March 2012; 'Muslim identity in Southeast Asia: Thailand and Indonesia contrasted', book talk, Weatherhead East Asian Institute, Columbia University, 9 December 2011; 'Thailand's troubled politics: between crisis and reconciliation?', Washington and Lee University, Virginia, 6 December 2011; 'Thailand's troubled politics: towards crisis or reconciliation?', World Affairs Council of Houston, Texas, 1 December 2011; 'Thailand's post-electoral predicament', Norwegian Polytechnical Association in cooperation with Peace Research Institute Oslo, Norway, 28 November 2011; 'Mapping national anxieties: Thailand's southern conflict', seminar and book launch, NIAS, Copenhagen, 17 November 2011; 'Virtuous legalism: the hybrid worlds of Thai judges', Workshop on Localizing Global Justice: Rethinking Law and

Human Rights in Southeast Asia, Columbia University, 4–5 November 2011; 'Thailand's post-electoral predicament: domestic and regional implications', Universiti Utara Malaysia (UUM), Kuala Lumpur, 26 September 2011; 'Thailand's new government: the changing landscape', Thai Update 2011, Penang Institute, Malaysia, 22 September 2011; 'Understanding Thailand's southern conflict', College of Law, Government and International Studies, Universiti Utara Malaysia (UUM), 14 September 2011; 'Partisan polyvalence: characterising the media in Pacific Asia', International Communication Association, 61<sup>st</sup> annual conference, Boston USA, 27–30 May 2011; 'The nature of Thailand's crisis', panellist, 'Open Forum: A new social contract: the way out of the transformation crisis', Thammasat University, Bangkok, 19 May 2011; 'Politics by other means: the virtual trials of the Khmer Rouge tribunal', at the Transformative Justice: Global Perspectives, Worldwide Universities Network international conference, University of Leeds, 12–13 May 2011; 'Thailand's political challenges: prospects for 2011 and beyond' and 'Fieldwork in Southeast Asia: triumphs and tribulations', Columbia University 7 April 2011; at the AAS-ICAS Joint Conference, Honolulu, 31 March–3 April 2011 – 'The Thai-Khmer border conflict as a Thai political issue', panel on Religion, Politics, Nationalism and an Ancient Temple: The Background and Contemporary Debates of the 2011 Cambodian-Thai Border Conflict, and 'Democracy and pluralism in Southeast Asia', Presidential Panel on Democracy and Pluralism in Asia; and 'Not just poor farmers: behind the 2001 Thai redshirt protests', Southeast Asian Studies Programme, J.W. Goethe University, Frankfurt, 25 January 2011.

**Dr Susan Bayly and Dr Nicholas Long (University of Cambridge)** have received a funding award from ESRC (Grant RES-000-22-4632) in support of their joint comparative research project 'The Social Life of Achievement and Competitiveness in Vietnam and Indonesia' on the changing ways in which Indonesian and Vietnamese individuals of divergent backgrounds and experience have understood the idea of 'achievement' over the course of their lives.

Based in Vietnam's capital city Hanoi and Indonesia's borderland province of Kepri, the project explores the experiences of four key groups: policy makers, who are devising strategies to increase achievement orientation and levels of attainment within their populations; teachers and pupils at high-profile 'achievement schools' which have been indicated as the birthplace of a more globally competitive generation; export workers, who have historically contributed to each nation's economic growth but are now frequently represented as 'unskilled'; and religious and ritual professionals, who are variously seen as operating in a domain that lies outside parameters of 'achievement' or touted as a valuable 'export commodity' sporting unique forms of human capital such as psychic abilities.

**Dr Katherine Brickell (Royal Holloway, University of London)** has conducted pilot research with female university students in Phnom Penh for the collaborative project 'Researching Love in Asian Cities'. The project has been carried out with colleagues Professor Katie Willis who has completed the same research in Taipei and Dr Vandana Desai in Mumbai. They were interested in finding out what love means to students in Asian cities, how they think it has changed over time and where in the city different kinds of love are important. Their focus was on all kinds of love, not just romantic love and they were also interested in finding out about love in families and within friendship groups. The project included standard interviews alongside participant directed city tours, body mapping and object elicitation.

Katharine also organised a one-day workshop funded by and held at the British Academy in London on 29 February 2012 entitled 'Contemporary Challenges in Transitional Vietnam: insights from Vietnam studies in the United Kingdom'. The day brought scholars from a range of disciplines together with delegates from the Asia Division of the Department for International Development (DfID) and Overseas Development Institute (ODI). The workshop was filmed, with a link due to be sent around in forthcoming months.

**Dr Lee Jones (Queen Mary, University of London)** has undertaken fieldwork in Singapore, Kuala Lumpur, Jakarta, Jambi and Riau for his project on the governance of non-traditional security, focusing on the 'haze' problem. In July 2012 he will travel to Myanmar as part of his study of the impact of economic sanctions on that country. He will also be starting research on the next part of the security project on efforts to counter money laundering and transnational crime. Lee delivered the following three papers recently: 'The political economy of securitisation: explaining the governance of non-traditional security in Indonesia' (with Shahar Hameiri), International Studies Association, San Diego, 1-4 April 2012; 'Hazy governance: the politics of environmental securitization' at the Symposium on 'Current Issues in Southeast Asia', University of Oxford, 10-11 March 2012; and 'ASEAN, sovereignty and intervention' at the National University of Singapore, 30 November 2011 and the Institute of Asia-Pacific Studies, University of Nottingham, 23 February 2012

**Professor Matthew Isaac Cohen (Royal Holloway)** has been spending the academic year as a Research Fellow at the Netherlands Institute for Advanced Study in the Humanities and Social Sciences in Wassenaar, the Netherlands. He has been writing a book on the performing arts in modern Indonesia. He is also rehearsing for a large-scale wayang performance with more than 150 gamelan musicians from around the UK being held at the University of York on 28 April 2012 as part of a celebration of the 30<sup>th</sup> anniversary of Gamelan Sekar Petak, Britain's first university gamelan group. In December 2011 Matthew gave a lecture on 'Perspectives on gamelan in Europe' for the Teeuw Prize Award 2011 at Conservatorium van Amsterdam, the Netherlands.

On 3 November 2011, **Annabel Teh Gallop (British Library)** and Venetia Porter (British Museum) gave an illustrated talk on 'Islamic Seals: treasures from the British Library and the British Museum' at the Centre for Arab and Islamic Studies, Exeter University, at the final showing of the BL-BM travelling photographic exhibition, 'Lasting

Impression: seals from the Islamic World' at the Street Gallery, Exeter. The exhibition has now closed.

Annabel and Andrew Peacock (St Andrews) were the co-convenors of the international workshop 'From Anatolia to Aceh: Ottomans, Turks and Southeast Asia', held in Banda Aceh, Indonesia, 10–11 January 2012, marking the end of the three-year British Academy-funded research project 'Islam, Trade and Politics across the Indian Ocean', administered by ASEASUK and the BIAA. The workshop was held in association with the International Centre for Aceh and Indian Ocean Studies (ICAIOS) and the Postgraduate Centre of the State Islamic Institute Ar-Raniry, Banda Aceh. Two keynote speeches and 17 papers were presented by scholars from the UK, US, Turkey, Indonesia, Malaysia and Japan. The results of the research project will be presented in the form of a travelling photographic exhibition produced in association with the British Library which will be launched in London in May and which will be shown at SOAS, Leicester, Durham (to mark the forthcoming ASEASUK conference in September), Leeds, Cambridge and Exeter over the coming year. A proposal to publish a volume of the workshop papers, to be edited by Andrew Peacock and Annabel is under consideration by the British Academy Publications Committee.

#### SOAS

**Dr Ben Murtagh** is recipient of an AHRC Early Career Fellowship to focus on writing a book on '*gay*, lesbian and *waria* representations in Indonesian cinema'.

**Professor William G. Clarence-Smith's** two research areas are on 'Syrians' in the colonial Philippines c.1860s to c.1940s, and rubber in World War II. He presented four papers in recent months: 'Ottomans in the Philippines during the crisis of World War I,' at the workshop 'From Anatolia to Aceh: Ottomans, Turks, and Southeast Asia,' Banda Aceh, 11–12 January 2012; 'World War II and the rise of synthetic rubber: the makings of a myth' at the Department of Politics and History, Brunel

University, London, 14 December 2011; 'Horses as strategic global commodities, 1815-1945,' Department of History, Warwick University, 23 November 2011; and 'What is Asian history?' at a seminar on 'Comparative Histories of Asia,' Institute of Historical Research, London, 13 October 2011.

**Dr Monica Janowski** is continuing work on material from the Cultured Rainforest project, the archaeological-anthropological collaborative project in the Kelabit Highlands funded by the AHRC from 2007 to 2011. This includes work on a large collaborative volume bringing together all findings and conclusions; a highly illustrated book on the Kelabit orally-told saga about a culture hero, Tukad Rini, intended for a wide audience including the Kelabit themselves, an academic audience and a wider educated audience; curating two museum exhibitions in Miri and in Cambridge in 2013; work on leaflets on the different aspects of the project's work for distribution in the Kelabit Highlands and at the Sarawak Museum; and work on interactive virtual visits of the Kelabit Highlands (see <http://www.z360.com/sara/index.htm>) for the Cultured Rainforest website and, in autorun mode, for the museum exhibitions. She will be visiting Sarawak in June to finalise work on the story of Tukad Rini. Monica has delivered the following paper in London in February 2012: 'The saga of Tukad Rini' at Radical Anthropology Group and at SOAS. She will be convening a panel on The Cultured Rainforest project at the Borneo Research Council conference 26–28 June 2012 in Brunei and will be co-convenor of two EUROSEAS conference panels in July 2013: 'Stone and Power in Southeast Asia' and 'Pigs in Southeast Asia'.

#### Abroad

**Dr Erik Akpedonu (Ateneo de Manila University, Philippines)** is Research Associate and Project Manager (2008-present) of the Architectural Heritage of Manila Project (1571-1961) which is an extensive survey and study of the built heritage of Manila City and the National Capital Region. Conducted by the Institute of Philippine Culture (IPC), funded by the Society for the Preservation of Philippine Culture (SPPC). Erik presented the paper

'Lessons from Vigan: a comparative analysis of successful urban heritage rehabilitation' at the 2011 Aseasuk conference in Cambridge

**Professor Michael Hitchcock** joined **Macau University of Science and Technology** as Dean of the Faculty of Hospitality and Tourism Management on 1 April 2012. The university also awarded him his third professorship. Michael is part of the team funded by the British Academy conducting research on the management of World Heritage Sites in Southeast Asia. He is currently analysing his data from central Java and is conducting scoping studies of the Macau WHS. In February 2012 he gave a paper on 'Hosts and guests in Lucerne: reflections on the anthropology of tourism' at the University of Lucerne, Switzerland. In the same month he helped the Indonesian government prepare a UNESCO bid on the *Tenun* heritage of Sumba.

### Recent PhDs

**Lim Peng Han (Loughborough University)** on 'An analysis of factors affecting the development of Malay secondary schools and Malay secondary school libraries within the multilingual school system during colonial and post colonial rule in Singapore, 1819–1985' (supervisor: Dr Mark Hepworth).

## CONFERENCE

**27<sup>th</sup> Aseasuk conference 2012**

**7–9 September 2012**

**University of Durham**

Full details on the conference can be accessed at <<http://aseasuk.org.uk/v2/node/221>>

### The conference

The conference will run from the afternoon of Friday 7 September through to the afternoon of Sunday 9 September with the conference dinner being held on Saturday evening. Panels will run all day Saturday through to around 16.00 on Sunday. Other planned activities include: round table discussion;

documentary film; publishing workshop; bookstalls; and a tour of Durham University's Oriental Museum.

### Proposed panels

Those interested in presenting a paper should contact the convenor of the relevant panel. Note that where there are panel abstracts these are linked to the relevant Aseasuk web page.

- **States, Minorities and Borders in Southeast Asia**  
Convenor: Claudia Merli, Durham University – [claudia.merli@durham.ac.uk](mailto:claudia.merli@durham.ac.uk)
- **Displacement and Resettlement in Southeast Asia: everyday practices and perspectives**  
Convenors: Becky Elmhirst, Brighton University – [R.J.Elmhirst@brighton.ac.uk](mailto:R.J.Elmhirst@brighton.ac.uk) and Liana Chua, Brunel University and Cambridge University – [liana.chua@cantab.net](mailto:liana.chua@cantab.net)
- **Political and Economic Developments in Burma/Myanmar**  
Convenors: Jurgen Haacke, LSE – [J.Haacke@lse.ac.uk](mailto:J.Haacke@lse.ac.uk) and Ric Vokes, Associate Fellow, Post-Graduate Institute of Management (PIM), Sri Lanka – [rwavokes@gmail.com](mailto:rwavokes@gmail.com)
- **Modern Southeast Asia in Transregional and Interdisciplinary Perspective**  
Convenor: Pingtjin Thum, University of Oxford – [pingtjin@projectsoutheastasia.com](mailto:pingtjin@projectsoutheastasia.com)
- **Threatened Orders: Environmental, Social and Ideological**  
Convenor: Greg Bankoff, University of Hull – [g.bankoff@hull.ac.uk](mailto:g.bankoff@hull.ac.uk)
- **Open Panel**  
Convenor: Jonathan Rigg – [j.d.rigg@durham.ac.uk](mailto:j.d.rigg@durham.ac.uk)
- **Sovereignty, Spirituality and Nationality in Southeast Asia**  
Convenor: Claire Sutherland, Durham University – [claire.sutherland@durham.ac.uk](mailto:claire.sutherland@durham.ac.uk)
- **Youth and Rural Transformation**  
Convenor: Roy Huijsmans, ISS, The Hague – [r.b.huijsmans@gmail.com](mailto:r.b.huijsmans@gmail.com)
- **Malay/Indonesian Manuscript Studies**  
Convenor: Annabel Gallop, British Library – [Annabel.Gallop@bl.uk](mailto:Annabel.Gallop@bl.uk)
- **Sexualities in Contemporary Southeast Asia: Ethnography and Critique**

Convenor: Jun Zubillaga-Pow, King's College  
London – [jun.zubillaga-pow@kcl.ac.uk](mailto:jun.zubillaga-pow@kcl.ac.uk)

- [Continuity and Change in Southeast Asian Performing Arts](#)

Convenor: Margaret Coldiron –  
[mcoldiron@mac.com](mailto:mcoldiron@mac.com)

### Funding

Aseasuk has limited funds available to support attendance at the 2012 conference in Durham. This will be directed mainly at supporting research postgraduates and early career researchers. Those who would like to be considered for funding should contact Jonathan Rigg ([j.d.rigg@durham.ac.uk](mailto:j.d.rigg@durham.ac.uk)) by 1 June 2012 confirming that they have been in touch with a panel convenor, providing a paper title, their affiliation and status, and an indication of the level of support requested. Applications for funding will be considered by the Executive Committee of Aseasuk and applicants will be informed of the outcome by 15 June 2012.

### Online booking

To register and book online for the conference see: <https://www.dur.ac.uk/conference.booking/details/?id=130> There is also a link on the Aseasuk web page: <http://aseasuk.org.uk/v2/node/221> Note the early bird booking discount which ends 1 July 2012.

### Conference organisers

The conference is being organised by Jonathan Rigg, Claudia Merli and Claire Sutherland of the University of Durham.

## RECENT PUBLICATIONS

AKPEDONU, ERIK & SALOMA, CZARINA

- 2011. *Casa Boholana: Vintage Houses of Bohol*. Quezon City: Ateneo de Manila University. 470 pp.

BRICKELL, K.

- 2012. Host employed photography: visual critiques on tourism development in Hue, Central Vietnam. *Tourism Geographies* 14(1): 98–116.
- 2012. Towards geographies of speech: proverbial utterances of home in contemporary Vietnam. *Transactions of the Institute of British Geographers*  
<<http://onlinelibrary.wiley.com/doi/10.1111/j.1475-5661.2012.00503.x/abstract>>

CLARENCE-SMITH, WILLIAM G.

- 2011. The Portuguese empire and the 'battle for rubber' in the Second World War. *Portuguese Studies Review* 19 (1–2): 177–96 [Special volume in memory of Jill R. Dias, a scholar for all seasons: Jill Dias, 1944–2008].
- 2011. The redemption of child slaves by Christian missionaries in Central Africa, 1878–1914. In Gwyn Campbell, Suzanne Miers and Joseph C. Miller (eds), *Child slaves in the modern world*, Athens OH: Ohio University Press, pp. 173–90.

ELLEN, ROY

- 2012 (with Kyle Latinis). Ceramic sago ovens and the history of regional trading patterns in eastern Indonesia and the Papuan coast. *Indonesia and the Malay World* 40 (116): 20–38.
- 2012 (with H.L. Souselisa). A comparative study of the socio-ecological concomitants of cassava (*Manihot esculenta* Crantz) diversity, local knowledge and management in eastern Indonesia. *Ethnobotany Research and Applications* 10: 15–35.

GALLOP, ANNABEL TEH

- 2012. The art of the Malay Qur'an. *Arts of Asia* (Jan-Feb): 84–95.
- 2011. Duas cartas malaia de Thomas Raffles para o sultão de Achém, 1811. *Afro-A'sia* 44 (2011): 249–80.



HITCHCOCK, M. & I.N. DARMA PUTRA

- 2012. The Neka Art Museum and Bali's cultural heritage. In I.N. Darma & I. Gde Pitana (eds), *Pemberdayaan dan hiperdemokrasi dalam Pembangunan Pariwisata – persembahan untuk Prof. Ida Bagus Adnyana Manuaba*. Denpasar: Pustaka Larasan.

JANOWSKI, MONICA

- 2012. Culturing the rainforest: the Kelabit Highlands of Sarawak. In Kathy Morrison and Suzanne Hecht (eds), *The social life of forests*. Chicago: University of Chicago Press.
- 2011. Rice beer and social cohesion in the Kelabit Highlands, Sarawak. In W. Schiefenhover and Helen Macbeth (eds), *Fluid bread*. Oxford: Berghahn.
- 2011 (with Graeme Barker, eds). *Why cultivate? Anthropological and archaeological approaches to foraging-farming transitions in Southeast Asia*. Cambridge: McDonald Institute for Anthropological Research.
- 2011 (with Graeme Barker). Introduction. In M. Janowski and G. Barker (eds), *Why cultivate? Anthropological and archaeological approaches to foraging-farming transitions in Southeast Asia*. Cambridge: McDonald Institute for Anthropological Research.
- 2011 (with Jayl Langub). Footprints and marks in the forest: the Penan and the Kelabit of Borneo. In M. Janowski and G. Barker (eds), *Why cultivate? Anthropological and archaeological approaches to foraging-farming transitions in Southeast Asia*. Cambridge: McDonald Institute for Anthropological Research.

JONES, LEE

- 2012. *ASEAN, sovereignty and intervention in Southeast Asia*. Basingstoke: Palgrave Macmillan.
- 2011. Beyond securitisation: explaining the scope of security policy in Southeast Asia. *International Relations of the Asia-Pacific* 11(3): 403–32.

KERLOGUE, FIONA

- 2011. Guardians, ancestors and other spirits: squatting figures of the Austronesian world. In P. Benitez-Johannot (ed.), *Paths of origins: the*

*Austronesian heritage*. Singapore: ArtPostAsia, pp. 78–87.

KERSTEN, CAROOL

- 2012. Khilafa as human vicegerency: religion and state in the thought of Nurcholish Madjid. In Madawi al-Rasheed Carool Kersten, and Marat Shterin (eds), *Demystifying the caliphate*. London: Hurst & Company; New York: Columbia University Press.
- 2011. *Cosmopolitans and heretics: new Muslim intellectuals and the study of Islam*. London: Hurst & Company; New York: Columbia University Press. 288pp.

KING, VICTOR T.

- 2012. *UNESCO in Melaka: cultural politics, identities and tourism in a World Heritage Site*. Leeds East Asia Papers, New Series No. 4, e-series, 50pp, with accompanying photo-essay. Leeds: University of Leeds. 35 pp.
- 2012. Foreword: In search of power in Southeast Asia. In Liana Chua, Joanna Cook, Nicholas Long and Lee Wilson (eds), *Southeast Asian perspectives on power*. London: Routledge, pp. xi–xiii.
- 2012. Editorial: culture, heritage and tourism in Southeast Asia. *Pertanika Journal of Social Science and Humanities* 20 (1): 1–12.
- 2011. *The development of Southeast Asian Studies in the United Kingdom (and Europe): the making of a region*. Leeds East Asia Papers, New Series No. 3, e-series. Leeds: University of Leeds. 48 pp.

MCCARGO, DUNCAN

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## BOOK REVIEWS

CHRISTOPHER E. GOSCHA

*Historical dictionary of the Indochina War (1945–1954): an international and interdisciplinary approach*  
Copenhagen: NIAS Press, 2011  
600pp., illustr. ISBN 978 87 7694 063 8, hb £100

**Reviewed by C.J. Christie, SOAS,  
University of London**

This is an excellent reference work, which covers all aspects of the Indochina War, and makes this information available to an English-speaking public that is, in general, poorly informed about the 'French' post-World War II period of conflict in Indochina, but is deluged with information about the subsequent, 'American' phase. Its entries show that the Indochina War was more than just another conflict on the road to independence. It had vitally important regional and international ramifications, and these ramifications brought Indochina into the front-line of the emerging Cold War. From the strictly French perspective, the Indochina War provides an essential historical link between the turmoil of France's metropolitan and imperial experiences during the World War II and the Algerian War of Independence, which began as the Indochina War ended. Moreover, anyone who wants to understand the Vietnam War properly, and not simply see the latter as an American tragedy pure and simple, should have this dictionary to hand, since the specifically Vietnamese political dimension of that war has its roots in the earlier, Indochina War period.

Of course, this dictionary is also indispensable for those who are trying to understand the details of the Indochina War, which are immensely complicated. What this dictionary demonstrates is the diverse origins of Vietnamese nationalism: communist, anti-communist nationalist, monarchist (particularly in Cambodia and Laos), regional and confessional. Various entries throughout the book unravel the Byzantine organisation of the communist party and its fronts, and the origins of regional differences

within the party, particularly between the northern and southern sectors. The role of minorities in the war is given full coverage. The book shows the extent to which the events of 1945 and 1946, at the beginning of the Indochina War, were a revolutionary upheaval and a civil war at the same time; in fact, it could be argued that, in this shadow civil war, we can see the origins of the later divide between North Vietnam and South Vietnam. It is particularly interesting to note the role that the island prison of Poulo Condore – where political prisoners of the French were confined – played in the pre-World War II period in the struggle for organisational domination between the communist and non-communist nationalists. Poulo Condore, it seems, was one of the most important – if not *the* most important — recruiting and training ground for the communist cadres who would provide the core of the insurgency, and the most important segment of the communist leadership in the Indochina War and the Vietnam War.

It is a pity, however, in a dictionary that makes a point of its ‘interdisciplinary approach’ that there are no entries for ‘communism’, ‘Marxism-Leninism’, or ‘ideology’. It seems as if the ideological origins of the Vietnamese Communist Party, the most significant section of the Vietnamese nationalist movement and the movement that ultimately determined the future of the whole Indochina region, has been written out of history. Yet, if we are to understand fully the motivations, the programme and the organisation of the Vietnamese Communist Party, it is surely vital to understand the party’s ideological origins. I would argue that an understanding of Lenin’s *What is to be Done?*, a core text in the training of Vietnamese party members, helps to explain more about the way that the Vietnamese Communist Party operated and planned than a thousand organisational details.

The dictionary cites the French writer Jean Hougron, but there is no separate entry. It is possible that Hougron is now regarded as a very minor French novelist, and it is certainly true that the outlook of his Indochina novels is uncomfortably racist and sexist in tone. But his novels do cast an interesting light on the Indochina War: they are written from

the perspective, not of the French soldier, but of the French *colon*, and they illustrate all the fears, anxieties and anger of the French colonial settlers as they saw their world disintegrate. Moreover, Jean Hougron’s Indochina War novels were translated into English shortly after the war, and were, and are, accessible to the English-speaking reader. It is inevitable that there are going to be omissions in a dictionary of this size and complexity of content; but this omission is important for those who wish to gain an all-round view of what the war was like for many of the participants.

Overall, however, this is an excellent and very useful work. I hope that it will become a standard reference book for all those who wish to gain a solid understanding of both the Indochina War, and the later Vietnam War.

ANNE-VALÉRIE SCHWEYER

PAISARN PIEMMETTAWAT (photography)

*Ancient Vietnam – History, art and archaeology*

Bangkok: River Books, 2011

ISBN 978 974 9863 75 6

428 pp, illustrations (many un-numbered)

ISBN 978 974 9863 75 6 (English), US\$35

ISBN 978 616 7339 14 6 (Vietnamese);

ISBN 978 2 88086 396 8 (French)

**Reviewed by Ian Glover, Institute of Archaeology,  
University College London**

This is a significant book, scholarly and extremely well illustrated with colour photographs, plans of most of the main historic and archaeological sites in Vietnam, a brief index and a short bibliography of sources in French and English only.

The book is described as a guide book in four parts, and it will serve this function well for a tour guide being more comprehensive and better illustrated than the *Rough, Lonely Planet* and the smaller guide books most commonly used by tourists – but it is scarcely a pocket guide, being large (23 x 17 cm) weighing in at 4.8 kg on account of the gloss paper used throughout – but necessary for the good quality photographs.

The four main sections are 1. History of Ancient Vietnam; 2. Champa; 3. The Viet Land; and 4. Principal Museums (only five of which are listed) and the main entries are listed alphabetically in each of the first three parts by province. However, the book lacks a map of the provincial boundaries of modern day Vietnam which have changed quite a lot over recent years so those unfamiliar with Vietnam may find it difficult to identify the region being described. A small outline map of Vietnam locating the province within the country before the sites in each province are discussed would help those not totally familiar with the geography of Vietnam.

The main sites are introduced by yellow-coloured inserts giving information about how to find the sites and in many cases a GPS location is given that is very useful for those wishing to find out-of-the way sites such as the Hoa Phong Tower in Bac Ninh Province or the newly discovered Cham temple at Phu Dien in Phu Thien-Hue Province.

The author is primarily a linguist and epigrapher and is most familiar with the ancient Cham civilisation of the central and southern coast on which she has written one book (*Le Vietnam ancien*, Paris: Belle Lettres, 2005) and many articles dealing for the most part with the Cham inscriptions. And Champa, with 170 pages is given more space than what she calls the 'The Viet Land' of the north (155 pages) – the dominant cultural tradition of the country today and redresses a balance found in many other guides.

An important omission are the Khmer cultural sites in the south-eastern region of the Mekong River Delta such as Oc Eo in An Giang Province, a major international port and early centre of Hindu and Buddhist cults from about the 3<sup>rd</sup> century. Oc Eo is probably the best known archaeological site in the whole country and may have been the port known to the traders of the eastern Mediterranean as Kattigara. And if the book is intended as a general guide to Vietnam it is surprising that no mention is made of the peoples of the mountainous north and the Annamite Cordillera – regions which attract many individual tourists and tour groups.

Paisarn Piemmettawat is credited with the photography and can almost be considered joint author given the number and quality of the illustrations – in a rough check I counted 54 illustrations in the 19 pages allotted to the sanctuary of My Son which suggests that there may be over 1,000 illustrations in the whole book – well illustrated indeed! In addition to Paisarn's photographs many historic photographs taken by and of French scholars early in the 20<sup>th</sup> century are included and these, even more than the scholarly text, distinguish this book from other guides to Vietnam.

Part 4 is devoted to the principal museums but only five are included, omitting many fine, and now improving, provincial museums. Over 25 years ago on my first visit to Vietnam I was impressed with the quality of exhibits in the museum at Viet Tri, Phu Tho Province and homeland of the Dong Dao, Go Mun and Dong Son cultures – founders of the great tradition of Vietnamese culture before the Han imperial invasions.

In addition to the main sections there is a useful five-page glossary of mainly Sanskrit-derived names of Hindu and Buddhist deities and structures but none for those of the Viet lands of the north. The one page bibliography divided into sections on history, religion and art history is disappointingly thin, lists exclusively French and English sources and likewise emphasises references to the southern culture of the Cham with little on the north.

As indicated above the book is not without problems, especially the omission of the Khmer cultural sites of the Mekong region – as much part of Vietnam's cultural heritage as are the Roman towns of Britain to our own. The language of the main text is clear and easily comprehensible but often reads awkwardly as it has been translated – from French I would imagine, but the translator is not acknowledged. And there are quite a few minor errors which more careful editing might have picked up – 'b10een' on page 1 instead of been; the discovery of the Dong Son culture is attributed to Victor Goloubew rather than to Emile



Pajot, although Goloubew was in fact the first to publish the materials in any detail.

The erratic use of Vietnamese diacritical marks is confusing as names are sometimes given with Vietnamese marks but mostly not.

Then on p. 352 (and perhaps elsewhere), the Huong Pagoda (Perfume Pagoda) is placed in Ha Nam Province in the book, but this is wrong. It is located in Ha Noi now in an area which used to be Ha Tay Province, but not Ha Nam. Page 329, Dau pagoda and other pagodas placed in Ha Tay province are now probably in parts of Ha Noi. This needs checking carefully

In the Contents, it says Dao or Phap Van pagoda is in Bac Ninh Province, but this should be called Dau pagoda. However, mentioning a Dau pagoda in Bac Ninh Province and a Dau pagoda in Ha Tay Province is confusing; although diacritical marks distinguishes them for Vietnamese readers.

On page 257 a painting is said to show a Mongol attack in the 13<sup>th</sup> century, but in the Chinese letters on this picture (this from Dr Mariko Yamagata) mention is made of the names of famous Chinese heroes of the Three Kingdom Period (late 2<sup>nd</sup> to 3<sup>rd</sup> century AD). So perhaps this picture does not depict a Mongolian attack but may have been misattributed in Vietnamese records.

These are minor quibbles and do not detract from the very considerable merit of the book.

ANDREW N. WEINTRAUB (ed)

*Islam and popular culture in Indonesia and Malaysia*

London: Routledge, 2011

xv +259 pp., 28 figs b/w [illus and tables]

ISBN 978-0-415-56518-9, hb US\$150, £90

**Reviewed by Felicia Hughes-Freeland, SOAS,  
University of London**

This collection of articles explores popular culture in relation to Islam. The contributions originate in a conference held in Pittsburgh, Pennsylvania in 2008

to which practitioners, critics and academics from Indonesia, Malaysia, Australia, the Netherlands and the USA were invited. This results in an intriguing range of voices, half of whom are from Southeast Asia, with disciplinary backgrounds in music, anthropology, English, Indonesian studies, media and communication studies, religious studies, and cultural studies.

At a time when Islam in the western popular imagination and media is associated with terrorism and fundamentalism, this collection's careful categorisation of groups and practices within everyday Islam conceived as dynamic, contested, and performative is to be welcomed. As Weintraub notes, although one fifth of the world's Muslims live in the 'moderate Islamic nation-states' of Indonesia and Malaysia, Southeast Asian Islam is ignored by the western media in favour of the Middle East. The book is framed by the concept of popular culture, 'a site of struggle' over what counts as Islam in a dialogue with 'scripturalism', belonging to mostly Malay people, but in tension with the 'local'. A second theme is mediation in the public sphere: media as used by social actors to educate, and media's popularisation of Islam and its new kinds of authority. The contributors concentrate on mass media, not on problematising popular culture, and elucidate the book's central concerns: how mass media 'shape the way that Muslims think about what constitutes a Muslim life' (p. 12) and 'how media connects with contemporary representations and practices of Islam' (p. 13).

The forms of popular culture discussed are, in order of frequency, music, film, literature, television, and magazines, and arranged under four headings. Part 1, 'Commercial, educational, government, and religious institutions' comprises three chapters. Ishadi S.K., an Indonesian television professional, provides a useful political overview to explain Islam's lack of political strength during President Suharto's New Order (1966–1998), and its higher political profile in the decade since. It is surprising to find an absence of Islamic culture on television, except during the month of Ramadan, particularly in view of Islam's 'unprecedented political power' as Ariel Heryanto observes (p. 76). Heryanto's chapter

surveys cultural developments (the rise of polygamy, the anti-pornography laws of 2008, the moral panic surrounding the singer Inul Daratista's 'drilling' dance move) as Islamic culture grows in respectability among aspirational urban middle classes (even if they don't choose to watch Islamic television programmes). Islam and middle class chic or youth 'funkiness' are recurrent themes in the chapters on Indonesia, as is the attention given to the *Ayat Ayat Cinta*, as film and novel, and the rise and fall of charismatic preacher Aa Gym. This first section establishes the background for Indonesia but not for Malaysia, which is only discussed by Zakir Hossein Raju in comparison to Bangladesh. Although the two countries have a majority of Muslims (Bangladesh 80%, Malaysia 60%) Islamic culture is detached from everyday life in Bangladeshi films, whereas in Malaysia it is integrated, as examples by U-Wei Hajisaari and Yasmin Ahmad show. This first section assumes local knowledge about both countries, and more information about regional variations is needed; more importantly, a solid discussion on Malaysia would have helped to contextualise the three later chapters on Malaysian film and literature.

In Part 2, 'Social processes of media production, circulation, and reception', all the chapters are about Indonesia. R. Anderson Sutton analyses Muslim music, largely neglected by music scholars, and the relationship between international and local forms. He defines what constitutes a dominant 'Muslim sound', and considers the shift from sounding Javanese to sounding Muslim in the poet and singer Emha Ainun Nadjib's song, *Ilir-Ilir – Shalawat Badar*. Muhammad Ali explores two Islamic ICT networks in Indonesia, Progressive Islam Network and Liberal Islam Network (JIL), and their ramifications on Facebook. Indonesia has been the second largest user of Facebook, and this is a timely exploration of how mass communication allow different voices to be articulated in relation to religious discourses and practices which interfaces with wider debates in the field, including those in Meyer and Moors's excellent edited book, *Religion, media, and the public sphere* (Indiana University Press, 2006). Finally, Sarah Krier analyses gender and religious identity through

treatments of sex and sexuality in two women's magazines: *Cantiq*, where the women look like those in 'mainstream' American magazines; and *Nurani*, where women all wear head coverings, even if they don't in everyday life.

Part 3, 'Islamic perspectives on film, music, and literature' opens with papers about Islamic sexuality by two members of the English Department of Universiti Putra Malaysia. Washima Che Dan explores sexuality and identity in Dina Zaman's English-language book *I am a Muslim*, a collection of her online newspaper column to make her readers stand back from their assumptions about sexual identity. Noritha Omar describes how two films by the late Yasmin Ahmad (*Sepet and Gubra*) promote Islam as multiracial and tolerant. This theme also informs Birgit Berg's account of *orkes gambus* in Java and Manado (North Sulawesi), and its dialogue between Islamic identity and other religions, urban centres and other forms of Islamic music. Last is a short personal commentary by Rhoma Irama, the famous Indonesian *dangdut* musician-cum-preacher (*mubaligh*), about how his commercial activities served as an Islamic education. These chapters could usefully have joined those by Sutton and Barendregt's chapter on Malaysian music (the only one), in a separate section, and the other two papers could have formed a strong section on gender and sexuality with the first two chapters in the expansively titled Part 4, 'Representations, values, and meanings'. Here, Gaik Cheng Khoo, an independent filmmaker from Malaysia, considers the democratisation of filmmaking through digital technology, and explains how gender and ethnicity were treated in a short-film competition on the theme of *tudung* (head covering), and the winning films by two Chinese Malaysians; this chapter is particularly revealing about difficult identity politics in Malaysia that now inform debates about 1Malaysia. Suzanne Brenner takes an anthropological approach to debates about polygamy in Indonesia since its increase after 1998. Like Krier, she analyses two magazines (*Jurnal Perempuan* and *Tabloid Poligami*) and also analyses *Ayat Ayat Cinta*, the novel by Habiburrahman El Shirazy. The last chapter by Bart Barendregt

discusses how *nasyid* music from Egypt and the Yemen is performed in different ways by boy bands in Malaysia and Indonesia such as Raihan and SNada. Despite being influenced by western boy (and latterly girl) bands, their music remains religious and 'sounds Islamic' (cf Sutton). The bands vary in how they position themselves in relation to movements within Islam such as Darul Arqam and Tarbiyah, but this 'funky but shariah!' phenomenon is also mediated in a Pop Idol style television competition.

As this overview shows, Indonesia is given more coverage than Malaysia, except in the sphere of gender and sexuality; and while comparative chapters might have been expected, only Barendregt provides this kind of analysis. This seems to be a missed opportunity. For example, instead of reading about *Ayat Ayat Cinta* in a number of chapters on Indonesia, it would have been interesting to have a chapter about its reception in Malaysia, a well known market for Indonesian films. Underlying the whole collection is transnational Islam, the very large elephant-in-the-room which occasionally lets out a bellow. Greater attention to intersections and flows within 'the Malay World' and beyond would have given this collection more edge and relevance. Many chapters take a textual approach, despite the promise of Islam being treated as 'performative', and there could have been more evidence of this, both in the practice of everyday life and artistic performances. I was disappointed not to find a chapter on dance, a crucial site of contestation in Islam, as the editor has written elsewhere. In a book where the contested body is discussed in relation to sex, marriage and veiling, the lack of dancing bodies of men and women is an omission. There is no shortage of Malaysian commentators on this theme, notably Mod Anis MD Nor, whose 1993 book concerned *zapin*, a core Malay folk dance form originating among the Hadramaut of Yemen. In a review, I questioned his argument that *zapin* is also important in Indonesia. I would now reconsider this, and recommend his work to the musicologists here. There are other lacunae in the citations, and British-based members of ASEASUK might ask why our publications in *Indonesia and the Malay World* and *Southeast Asian Research* are not recognised by the

contributors here. These qualifications apart, any publication seeking to address wide misconceptions of Islam is to be welcomed with enthusiasm – in Rhoma Irama's words (p. 192), 'terrorism committed by Muslims does not have any connection to Islam'. It is to be hoped that this volume will reach beyond academe to people who have been ignorant of the variations of Islam in everyday life in Southeast Asia.

H. HILL, M.E. KHAN AND J. ZHUANG (eds)

*Diagnosing the Indonesian economy: toward inclusive and green growth*

London: Anthem Press for the Asian Development Bank, 2012

xxi + 482 pp ISBN 9780857284471, hb £60

**Reviewed by Anne Booth, SOAS,  
University of London**

This volume is one in a series of edited volumes which the Asian Development Bank is publishing on the major economies of Asia. The editors claim in their introduction that the 'report' (their word) has two interrelated objectives. The first is to identify critical constraints to medium-term economic growth and poverty reduction, while the second is to provide some recommendations for policymakers in order to assist them in overcoming these constraints. A series of chapters follow, mainly written by ABD economists, although two are written by an ILO economist, one by Hill and two Indonesian colleagues, and one by economists from the SMERU Research Institute in Jakarta.

The result, perhaps inevitably with so many writers involved (23 are listed), is rather mixed. Most of the chapters are based on summaries of recent data, and the analysis tends to be rather routine and conventional. There is little that is new, at least to readers who are reasonably familiar with economic policy developments in post-Suharto Indonesia, and have been following policy debates in the academic literature, the Indonesian media or on websites. Perhaps the book is not really aimed at such people, but rather at students, academics, journalists and business people who are new to Indonesia, and need

a handy one volume compendium on the main features of the economy, and the key policy debates. On the whole the book serves such a purpose quite well, but there are some problems.

The first is that many of the chapters are written by people who seem to have little understanding of post-independence Indonesian history, and the long shadows this history casts on recent policy developments. For example Box 3.1 on p. 50 gives a brief history of attempts to pass a law intending to reform, and partially privatise, the electricity sector. The law was passed in 2002, but struck down by the constitutional court on the grounds that it conflicted with Article 33 of the constitution. A new, less ambitious law was passed in 2009, but this law also could be struck down by the court. The authors of this chapter assume that reform of the electricity sector is essential for further growth. They may well be right. But they seem oblivious to the long history of opposition to liberal economic reforms in Indonesia on the part of both politicians and lawyers, and indeed some economists. Such opposition is hardly unknown in other parts of the world, and it often takes years of policy dialogue between various groups before a constituency for reform can be created. It would be interesting to learn what role, if any, the ADB thinks it can play in such a dialogue. Box 3.2 on pp. 61–2 discusses the ‘unexpected outcome’ of road construction projects in Java, which have led to local governments imposing a range of taxes and levies on truck drivers. One wonders why the ADB economists found this surprising. The present reviewer did fieldwork in several provinces in Java and Sulawesi in 1972–73 on local government finance and found that such taxes were regularly imposed on truck drivers. In South Sulawesi, they were even given an official name, *pajak rehabilitasi jalan*. My informants told me that such charges were already well established in the 1950s. The authors of Chapter 3 blame the imposition of such levies on the post-2001 decentralisation reforms, but in fact they have a much longer history in Indonesia.

Chapter 11 by Tariq Niazi on decentralisation also suffers from a lack of historical perspective. The

author has a lot to say about the implementation of the decentralisation reforms, but little about the system that they replaced. In fact many of the problems he identifies including an ability to spend the central government allocations already existed under the INPRES system of the Suharto era. The problem of the SIAP (*siswa anggaran pembangunan*) was much discussed over the 1970s and 1980s, and it would be unrealistic to expect a sudden change in the ability of provinces and districts to spend their allocations after 2001. The problem has been made worse by the splitting of provinces and districts into smaller units, especially outside Java. It is probably unrealistic to expect officials of international agencies to have a deep knowledge of the history of the countries in which they operate, but the analysis in many of these chapters does suggest that ignorance of the past makes for a poor understanding of the present.

Chapter 12, ‘Making Indonesia’s growth green and resilient’ also suffers from a lack of historical perspective. Neither in this chapter nor indeed elsewhere in the volume is there much discussion of population change and its implications for environmental change. Table 2.4 gives some data on land use for 2004, but there is no discussion of changes over the past four or five decades. Neither is there much discussion about the problem of landlessness, and its implications for rural incomes. Given the sub-title of the book, many readers are likely to be disappointed with the rather superficial treatment of both poverty and environmental degradation.

The hardback edition is expensive; the price and the fact that it is published in London mean that the book is unlikely to get much distribution within Indonesia, unless the ADB finances a cheaper Indonesian edition or a translation. Indeed given pressures on library budgets in these difficult times, one wonders who will buy it. Perhaps it would have been better to have made all the papers available on a website. This might also have facilitated interaction between the authors of the chapters and their readers. In this day and age, over-priced hardback volumes are not a very efficient way of



disseminating knowledge, especially on the developing world.

MAZNAH MOHAMAD & SYED MUHD KHAIRUDIN  
ALJUNIED (eds)

*Melayu. The politics, poetics and paradoxes of  
Malayness*

Singapore: NUS Press, 2011

xxii, 370pp, ISBN 978- 9971-69-555-2, pb US\$39

**Reviewed by V.T. King, University of Leeds**

Debates about the Malays, *Melayu*, Malayness, and the Malay world have become increasingly prominent in the last decade, but as Hendrik Maier reminds us Malay Studies or 'Malayistics' as a field of scholarly endeavour as well as the very notion of 'Malay' can be traced back to William Marden's 'master narrative' (pp. 303–7). The co-editors indicate that four major texts have appeared since 2004 relevant to their concerns and which set the scene: Timothy Barnard's edited book on *Contesting Malayness: Malay identities across boundaries* (2004); Barnard's book was pioneering; Joel Kahn's *Other Malays: nationalism and cosmopolitanism in the modern Malay world* (2006); Leonard Andaya's *Leaves of the same tree: trade and ethnicity in the Straits of Melaka* (2008); and Anthony Milner's *The Malays* (2008). This current edited book is an excellent addition to this field of enquiry, emerging from the Department of Malay Studies at the National University of Singapore (NUS) and a workshop which was held in January 2009 under the auspices of the Asia Research Institute at NUS. The co-editors are in Malay Studies, with one enjoying shared membership with Southeast Asian Studies; two other contributors, Jan van der Putten and Suriani Suratman are also in Malay Studies; Judith Nagata had a visiting post in Malaysian Studies at NUS, and Rusalina Idrus and Ivan Kwek have held visiting fellowships in Singapore. Three others (Ahmd Fauzi Abdul Hamid, Neil Khor, Wong Soak Koon) come from across the causeway and another hails from Universiti Brunei Darussalam (Rommel Curaming). Hendrik Maier is Professor of the Literature of Southeast Asia and Indonesia at the University of California.

Interestingly the volume appears to owe much to the persistence of the students at NUS in Malay Studies (and what committed students they seem to have been) who 'cajoled, queried and demanded us to clarify many abstruse explanations and ambiguous conceptions of Malays and Malayness, enforcing us to rethink and revisit many familiar ideas in the course of teaching and the preparation of this volume' (p. viii). Oh how I wish I had been cajoled by my students in my undergraduate teaching on the peoples and cultures of Southeast Asia!

I hope that the Malay Studies students have had their questions answered, but I think the volume, if students in Singapore have wanted to overcome abstruseness and ambiguity, has probably raised more issues than it has answered. This is no bad thing. It gives us even more material for further debate and deliberation, and it has given me enormous food for thought in engaging with issues of identity, nation-building and cultural change. For students, who may not necessarily want too much uncertainty, then this book is more unsettling than reassuring. It is exemplified in Curaming's chapter with reference to the work of Milner that the notion of 'Malayness' is characterised by 'enormous diversity and fluidity' (p. 257), and, as Nagata indicates by 'mobile peoples with flexible and constantly changing boundaries' (p. 4). It is also conveyed in rather daunting terms in the sub-title of the book: 'politics, poetics and paradoxes'. But it gets even more problematical when the editors juxtapose this open-endedness and the 'nebulous character' of *Melayu* (p. xiii) as a signifier which generates a whole host of 'associations' ('places, languages, families, communities, nation-states, cultural symbols, events, texts, collectives, political parties and religious beliefs' [p. xiv]) with what they claim is 'resilient ethnicity', 'the actual social formation', the 'living reality' of the Malays (pp. xiii, xx). Nagata gives a context to, on the one hand, the hybridisation, heterogeneity, fluidity, dissonance, and 'disarmingly ill-defined boundaries' of *Melayu* (p. 9) and, on the other, in modern Malaysia the fact that 'the official range of expression of Malayness is now one of the narrowest in history' (p. 4). Maznah Mohamad, in her spectrum of political essayists also captures some of the paradoxes and diversity in her

categorisation of the 'inclusive *Melayu*', 'exclusive *Melayu*', 'transcendent *Melayu*', 'cosmo-pious *Melayu*', and the 'civic *Melayu*' (p. 36) and Ahmad Fauzi counterposes the UMNO version of Islam with the antecedents in spiritually oriented, hybridised Sufism (pp. 81–6).

What the volume demonstrates amply and ably is the complexity of the problem of Malayness and one which has emerged from the formation of nation-states, and the construction of boundaries around and across what were formerly dynamic, changing and open identities, as well as from the environment of post-independence politics preoccupied with defining, delimiting and controlling the constituent parts of the nation-state, in the 'racialising' of ethnicity and culture and in the politicisation of religion. This project of delimiting the Malays with precision has assumed an overriding importance in the Federation of Malaysia, for obvious reasons, in that a dominant Malay political elite has built a post-colonial state on the basis of constitutionally defined 'races' which occupy particular places of privilege and discrimination in the political economy and socio-cultural configuration of a plural society. As a consequence of the Anglo-Dutch agreement to divide irrevocably the Peninsular Malay States from the islands of Sumatra and Riau, the sultanate of Melaka located in the Malaysian domain, was assigned a pivotal role and position in the formation of the modern nation-state of Malaysia, at the same time as it was distanced from the Javanese-dominated, though Malay-speaking and Muslim-oriented Republic of Indonesia. Malay language, culture, and literature therefore came to be firmly assigned to the history and antecedents of Malaysia and not to the regions to the south which took their national myths of origin from Srivijaya, Majapahit and Mataram.

Rather than restrict discussion to those populations which we tend to think of, with a degree of confidence, as 'Malay', the volume, in a very open-ended and unrestrained way, ranges over hybrids, margins and minorities. This purview of Malay identity, culture and history is extended to those, who for reasons of nation-building, boundary-

drawing and political and cultural hegemony, have been increasingly excluded (or at least periodically excluded) from what has been considered to be a proper and authentic Malayness. Interestingly these comprise the Filipinos (in an intriguing chapter by Rommel Curaming which investigates the 'longstanding currency that Filipinos are Malay' [p. 249]); or perhaps we might wish to support the precedence of the Philippine Islands in Austronesian prehistory and propose (though with the problematical use of 'national' and 'colonial' ethnic categories) that the Malays are Filipino. Another community, marginalised in the politico-historical processes of creating an authentic Malayness, are the 'aboriginal' (Orang Asli) peoples of Peninsular Malaysia who certainly have a claim to receive special treatment and privilege as indigenes, but who have been assigned a betwixt-and-between position as a population requiring the support of the state but not the political and bureaucratic privileges which accompany Malay *bumiputera* status (p.119).

Then there are the Straits Chinese, culturally hybrid as a long established Sino-Malay population, and inserted into and thriving during the colonial period in the Malay heartlands of the Straits of Melaka. There are also alternatives presented for a male-focused Islam in the work of female Muslim writers, and there are chapters on: Singaporean Malays as an ethnic minority; Singaporean Muslim women who 'unveil' and express their self-identity; and Malays from the Indonesian provinces (indeed from the historic Malay heartlands of Riau and Jambi), who are minorities in a Javanese-dominated Republic.

What the volume does successfully is examine, though not obsessively so, those populations at the margins. This in turn enables something useful to be said about the ways in which ethnic categories are debated, questioned, rejected, constructed, and transformed. This is a thought provoking collection and deserves our fullest attention. Let's leave the last words with Henk Maier and his stimulating final chapter: 'differentiation seems to prevail over identification, outside over inside, and notions of heterogeneity should prevail over homogeneity,

“ethnicity”, just like “race” and “nation” being a restrictive category, ineffective in every effort of making sense of regional movements and accounting for local fluidities and porosities’ (p. 324). Have we broken Maier’s ‘vicious circle’ in this pronouncement? In some respects, yes, but I would not be too hard on the concept of ‘ethnicity’.

EVA MARIA KERSHAW & ROGER KERSHAW

*Writing an identity. Content and conceptions of a Brunei-Dusun ‘constitution’ of 1981*

Phillips, ME: Borneo Research Council, 2011

ISBN 1-929900-12-0, pb US\$40 + postage

**Reviewed by Monica Janowski, SOAS,  
University of London**

This short book is focused on a 57-page document submitted to the Brunei State Secretary attached to a letter of application from the Penghulu of Ukong on 25 September 1981. The document itself is provided in the original Malay and Dusun and in English translation, and it is preceded by an introduction; the English translation is accompanied by notes on the content. It is essentially a list of *adat* rules (though not described in these terms by the authors, but as a ‘Constitution’). It is argued by the authors that it is somewhat sanitised of religious elements. This is due to the problems associated with animist beliefs in the context of Muslim Brunei and the likely fear of the ‘compilers’ of the document (as they are described) that religious elements of custom will not be acceptable to the State authorities. The introduction discusses the context in which the document was prepared and muses on the reasons for its preparation and the aspirations of its compilers, who were a group of educated town-based Dusun somewhat disconnected, so it is argued, from Dusun identity and culture. The difficulty of compiling a set of customs which reflect all the different groups included under the heading ‘Dusun’ is pointed to by the authors, who also draw attention to the rejection of the document by the Dusun from one area in Brunei.

The introduction includes discussion of ideas around the nation, nationalism and ethnic identity in

the Brunei context and the problems associated with this in relation to Dusun identity in Brunei. It is clear that they see the document as having political aims. The desire to achieve a compilation of *adat* rules accepted formally by the Brunei State is taken by the authors to be an attempt to assert and to have accepted Dusun identity and ‘nationhood’, although it was not entirely clear to me that this was proven; it seems possible that the document was primarily an expression of internal tensions and rivalry within the Dusun community, for example. It was also unclear to me whether the labelling of the document as a ‘Constitution’ originated with the compilers of the document or with the authors of the book.

The notes accompanying the English translation comment on the content from the point of view of discussions held with older village-based Dusun, which demonstrate, it is argued, problems with the content in relation to whether it reflects likely customary rules pertaining anywhere, as they often do not, it is suggested, make complete sense.

The book is useful and interesting in presenting a set of Dusun *adat* rules, as compiled by a group of educated Dusun and reflecting their perception of what such rules should constitute. It is also interesting to have notes on the reactions of village-based Dusun on their content.

I felt that the structure of the introduction left something to be desired; it launches into a discussion of nationalism at the outset, when I would have liked some factual background to the origin of the document which is the subject of the book, who compiled it and sent it to whom, what was the reaction to it, and what did the compilers do in response to this. It is rather frustrating to find out this basic information only later in the introduction, in fragmentary form, and sometimes in footnotes. I would have preferred to have seen the discussion of nationalism at the end, after discussion of what we can conclude about modern Dusun ideas, as reflected in the compilation and history of the document, about ethnic identity and ‘nationhood’. One of the authors spent some time in villages discussing the document with village elders, and it would have been interesting to have had some

discussion of their ideas around nationhood and identity in relation to their response to this document, and a comparison of these ideas and those which come through in the document.

PAUL CLEARY

*The men who came out of the ground: a gripping account of Australia's first commando campaign: Timor 1942*

Sydney: Hachette, 2010

ix + 382pp. ISBN 978-0-7336-2318-9, pb A\$39.99, e-book, map, photographs

**Reviewed by Michael Hitchcock**

**Macau University of Science and Technology**

The Japanese invaded the territories of the former Dutch East Indies in February 1942 as part of their push southwards. All that stood in the way of the Imperial Army were 700 Australian commandos and a few hundred Dutch soldiers in what was then Portuguese Timor (now Timor Leste, East Timor ), who relied heavily on the indigenous islanders in terms of manpower, provisions and transport. After many months of guerrilla raids and attacks on the invaders, the defenders faced a major Japanese offensive and were forced to withdraw by the end of the year. But their efforts had not been in vain as an entire Japanese division had been prevented from taking part in the main theatre of action in the Papua New Guinea campaign. As many observers of Southeast Asia will be aware this story of Australian resistance, which would have been impossible without the support of the East Timorese, was frequently invoked by Australians (and others) sympathetic to East Timor's struggle for independence during the long Indonesian occupation (1975–2002).

It would be tempting for this reviewer to comment on the military aspects of this extraordinary campaign, having grown up with legends of Frederick Spencer Chapman (1907–1971), which were still circulating when he attended the junior section of King Alfred School in the late 1950s. This school was opened by Spencer Chapman in 1948 at

Plön in Schleswig-Holstein in the German naval establishment that had served as Admiral Doenitz's residence during the last days of World War II. As this book documents, Spencer Chapman played a leading role in training the Australian commandos, known as Sparrow Force, before their deployment in East Timor. Cleary's account of the campaign is well researched and written in an engaging way, but the focus here is to examine what the book tells about the remarkable relationship between the commandos and the East Timorese. In this respect the reader is in good hands since the author, Paul Cleary, is a seasoned Timor Leste analyst with World Bank experience there and is a speaker of *Tetum* (Tetun), the majority language.

What comes through clearly in the book is the steadfastness and heroism of the East Timorese volunteers who took huge risks supporting Sparrow Force and, as the Australian Department of Defence (2002) acknowledges, between 40,000 and 70,000 islanders lost their lives during the Japanese occupation. In the face of such suffering why were the islanders so loyal to the Australians given that they were located in a colony belonging to Portugal, which was technically neutral at the time? At first the Portuguese and the civilian population put up no resistance to the Japanese invasion and if one considers the magnitude of the onslaught then this was a realistic option. But as Cleary records the colonialists were very wary of the invaders, shunning Japanese offers of help and safety for Portuguese women and children and turning to the Australians for help. It would appear that the islanders were taking the lead, at least to start with, from the Portuguese, but many of the local leaders seem to have realised quite quickly that the Imperial Army was not a force for liberation from colonial domination that it purported to be.

As the invaders iron-fisted tactics started to gain them the upper hand, the Australians increasingly had to deploy novel tactics, such as disguising themselves as East Timorese when fighting alongside local volunteers. However, as Cleary points out, the local population was divided in its attitude to the Japanese – as was the case elsewhere



in Southeast Asia - and in the book he documents a deadly encounter between the commandos and their supporters and a rival group of East Timorese loyal to the Japanese. The clash ended in the Australians' favour with the Japanese and their followers scattered and their base burned to the ground. Engagements like this and the campaign in general were a triumph for the Australians but as this book so clearly demonstrates it was the East Timorese of whatever persuasion who came off worst of all. For example, one of the Australian commanders, Wally Marshall, claimed that in 23 engagements with the enemy he had lost none of his men whereas his force took the lives of 15 Japanese and 200 members of the Japanese trained Timorese militia. By December 1942 resistance to the Japanese became fruitless and Sparrow Force was withdrawn leaving their local supporters to fend for themselves in what had become a very one sided conflict. Such facts make stark reading, but it is to Cleary's great credit that what could in lesser hands easily have turned out to be a tale of Australian derring-do is instead a careful reflection on the costs of modern warfare and a testimony to the sad history of Timor Leste.

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GRAEME BARKER & MONICA JANOWSKI (eds)  
*Why cultivate? Anthropological and archaeological approaches to foraging-farming transitions in Southeast Asia*  
 Cambridge: McDonald Institute for Archaeological Research, University of Cambridge, 2011  
 141 pp, 8 tables and 45 figures  
 ISBN 978-1-902937-58-8, hb £35

**Reviewed by Ian Glover, Institute of Archaeology, University College London**

As noted in the preface this monograph originated from a panel held in 2007 at the meeting of the European Association of Southeast Asian Studies in Naples where a group of anthropologists and archaeologists from seven countries agreed to

revisit the perennial topic of how and why early communities in many parts of the world, and for the occasion, island Southeast Asia, made the transition from collecting their food to, for the most part, producing it – a process usually summarised in V. Gordon Childe's memorable and still useful term, 'The Neolithic Revolution'.

As the editors note in Chapter 1 the transition, often seen as progress, from food collecting to food production is usually seen in broad historical terms as an almost inevitable and one-way process, an evolutionary step on the way from savagery to civilisation. But the reality is more complex as the 12 contributors to the book make clear. In island Southeast Asia, as in the equatorial tropics in Africa and meso-America, for low density populations there is an abundance of wild foods derived from palms, roots, tubers and fish although animal and avian food sources are more scattered and difficult to access. In many parts of this region the dichotomies between horticulture, farming and gathering is often missing and some communities pass from one to another depending on location and season and when inter-island communications break down from external political disruptions or times get difficult following an El Niño induced drought cultivators return to managed gathering of sago palm starch as Ellen reports from Seram in the Moluccas in Chapter 4.

The general theme of varied human interactions with the environment, available resources, social organisation and population densities are explored in the nine chapters: by Huw Barton and Tim Denham on prehistoric vegiculture and social life; on the management of woody perennials and the transition to vegiculture; by Roy Ellen on sago as a buffer to subsistence stress and inter-island networks in eastern Indonesia; by Graeme Barker, Chris Hunt and Jane Carlos on transitions to farming – archaeological and biomolecular and palaeo-ecological perspectives; Brian Hayden on rice – 'the first luxury food'; by Signe Howell on the 'uneasy' move from hunting and gathering to cultivation by the Chewong of Malaysia; by Dario Novellino on the forager-farming interface on Palawan, Philippines; and finally by Monika Janowski and Jayl Langub on

the contrasting economies of the Penan and Kelabit of Borneo.

Neither the editors in Chapter 1 where they ask, 'Why cultivate?' nor the authors of the following chapters come to any clear conclusions as to how and why early communities in island Southeast Asia made the transition from collecting their food to producing it but the evidence is fairly clear to show that such a transition, in broad historical terms, has and still is happening. This is a slow uneven process with many winding tracks through the forest and where there have been many cul-de-sacs. Where populations are low and dispersed the carefully managed wild resources of the rivers, coasts and forests seem to have been sufficient to provide life well above the subsistence level. But where populations are aggregated and settled then something more than management seems to have been necessary and many communities were drawn into food production allied to collected forest products which offered benefits despite the greater labour involved.

A key element in this seems to be the increasing availability of rice which, as Hayden argues and palaeobotanists such as Fuller (2006) seem to agree, was first a supplement to roots and arboreal foods such as acorns and chestnuts in the Yangzi valley in central China, in the early Holocene and over the following millennia was disseminated throughout mainland and into island Southeast Asia as a luxury food essential for feasting and ceremonies.

This handsomely produced and illustrated book is directed primarily at academic historians and archaeologists and seeks to examine and undermine the uncritical acceptance of an inevitable expansion of farming cultures from a few distinct Neolithic hearths in various parts of the world. However, seen in the broader context of East Asian prehistory it is clear that there has been an overwhelming if sometimes slow expansion of food production from the north which has been impinging on and transforming the many local subsistence systems and as Hayden points out (p.3), 'Today rice dominates the economic, cultural, social and often

religious lives of almost every inhabitant of Southeast Asia ... success in rice growing is widely associated with status and prestige and a good relationships with the Spirits.'

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GOH BENG-LAN (ed)

*Decentring and diversifying Southeast Asian Studies: perspectives from the region*

Singapore: Institute of Southeast Asian Studies, 2011  
xiii, 304 pp, ISBN 978-981-4311-57-1, hb US\$49.90;  
978-981-4311-56-4, pb US\$34.90; 978-981-4311-98-4,  
e-book US\$55

**Reviewed by V.T. King, University of Leeds**

Edited books deliberating on Southeast Asia as a region and on Southeast Asian studies as a field of scholarly endeavour are coming thick and fast. Here is another one, though this volume examines 'regional perspectives ... in defining regions based on local priorities' (p.1). It emerged from a workshop organised by Goh Beng-Lan and held at the National University of Singapore as long ago as 2002 under the sponsorship of the American Social Science Research Council and the Ford Foundation and which sought to bring together scholars from across disciplines and generations and from across Southeast Asia 'in order to plan for a research-cum-retooling project for junior researchers from the region' (p. viii). Then followed a two-year workshop series in 2004–05 funded by the Toyota Foundation and co-organised by Goh Beng-Lan and Reynaldo Ileto under the title 'Local Scholarship and the Study of Southeast Asia: Bridging the Past and the Present'. The series attracted a total of 25 active researchers 'to reflect on continuities and changes between past and present scholarship on and in Southeast Asia, with the aim of identifying agendas for the future' (p. viii). One of the workshops held in November 2004 has also been helpfully reported on by Rey Ileto under the title, *Superfluous Men: Syed Hussein Alatas in the Company of Southeast Asian Scholars*. 'A

*Tribute to the Late S.H. Alatas' 12 April 2007*

(<http://arts2.wu.ac.th/ss>). Ito tells us that in this meeting senior and junior scholars were assembled; the senior figures comprised Uthai Dulyakasem, Tay Kheng Soon, Charnvit Kasetsiri, Taufik Abdullah, Dao Hung, Zeus Salazar, Adrian Lapien, and Syed Hussein Alatas. According to Ito common themes which cut across the individual concerns of the senior colleagues were their experience of colonialism, war and conflict, their engagement with the state in the production of certain kinds of knowledge and, in turn, their identification of the more general interrelationship between the construction and acquisition of knowledge and relations of power and domination in post-colonial settings.

In a lengthy editorial introduction Goh travels over some of this terrain again. In contemplating the autobiographical commentaries of the contributors to her volume, she emphasises the importance of contextualising knowledge production on the future of Southeast Asian studies and, in arguing for the continued relevance of 'area studies' and the need to explore its 'afterlives', she and her contributors address the distinctions and mutually enriching interactions between locally generated ('insider') and Euro-American-derived ('outsider') perspectives on Southeast Asia and examine the opportunities provided by cross-disciplinary understanding. Of the 14 original participants in the planning workshop of 2002, 11 (including Goh and Ito) are represented in this volume (those missing are Kasian Tejapira, Diana Wong and Liu Hong). As the celebratory blurb on the back cover of the book indicates (and which I endorse) the value of the collection most certainly resides in the personal recordings of the intellectual journeys taken by eminent Southeast Asian scholars from the 'senior generation' (Wang Gungwu, Taufik Abdullah, Reynaldo Ito), through the 'middle generation' (Wong Soak Koon, Yunita Winarto, Melani Budianta, Paritta Chalermpong Koanantakool, Patricio Abinales, and Goh Beng-Lan), to the 'younger generation' (Abidin Kusno, Fajar Thufail). These journeys invariably traverse geographical and disciplinary boundaries and it is this dimension of the volume which for me held the greatest interest.

But in true post-colonial spirit we might also have anticipated more attention to the influence of national citizenship, ethnic identity and social class membership on the scholarly trajectories of the contributors. It is interesting that most of the contributors in ethnic terms are of Chinese or mixed Chinese-local ancestry (Abidin Kusno, Melani Budianta, Goh Beng Lan, Reynaldo Ito, Paritta Chalermpong Koanantakool, Wang Gungwu, Yunita Winarto, Wong Soak Koon), or are in some other way, marginal to or are 'other than' the national mainstream (Taufik Abdullah, born in Minangkabau; Patricio Abinales, born in Mindanao). Perhaps the issue of identities (ethnic or otherwise) and their influence on scholarly perceptions, research topics, and the choice of career pathways and institutional affiliations might have merited more detailed attention as well as their relevance for what are referred to as 'ethical/progressive intervention' (p. 17). Certainly Goh and Budianta draw attention to issues of Chinese-non-Chinese antipathies.

In presenting these 'local voices', the editor is somewhat critical of what she refers to as recent 'revisionist trends' in attempts to rethink the region (for her these major trends are either disciplinary-based like mine (VTK), or anti-disciplinary from the perspective of cultural studies as with Ariel Heryanto, or are globally-oriented eschewing such traditional categories as 'nation state', 'region' and 'fixed notions of culture and identity', again I am referred to along with Willem van Schendel [pp. 7-8]). Instead Goh argues for the importance, in the continuing enterprise of Southeast Asian studies, of considering the experiences, practices and views of local scholars. This also requires us to take account of 'the alternative, albeit emergent, models of area studies in the region' (p. 15) and 'alternative perceptions of Southeast Asia' (p.44). The crucial need is 'to create a platform to speak about Southeast Asian perspectives' so that those who come from and live in the region and share 'the same convictions' can debate issues which 'may not be of concern to those outside of the region', and in addition 'explicate lived realities and understandings of normative social science concepts within the region, rather than taking wider social theories emanating from the West/outside as the

formulae for defining the region' (p. 15).

However, this ambitious venture does require some qualifications; Goh advises that the scholarly practices revealed in her book are not meant to be representative of all such practices in Southeast Asia, nor do they provide 'an integrated totality of viewpoints from the region'. Indeed the contributors are all from 'privileged locations', that is to say 'the relatively more developed Southeast Asian countries' (Malaysia, Thailand, Singapore, Indonesia and the Philippines) (pp. 16–18). Many are also what Goh terms 'public intellectuals' who are activists, applying their knowledge and expertise to real-world problems and issues, and who also write for wider non-academic audiences. Furthermore, my reading of these autobiographies suggests that the influence of Euro-American perspectives (in concepts, methods and subject matter) has been greater than what one might expect from a volume which seeks to make a case for 'local priorities'; the influence of the founders of Western social science and philosophy on the thought and direction of local voices in this volume, and that of outsiders who have made major contributions to our understanding of Southeast Asian realities (Anderson, Emerson, Freedman, Furnivall, Geertz, Hall, Kahin, van Leur, Purcell, Pye, Reid, Resink, Schrieke, Siegel, Skinner, Smail, Wertheim, Wolters, among many others), is plain to see.

Yet in this very welcome local exploration of Southeast Asia and Southeast Asian studies, the reader may be excused for coming away from the book with only the haziest notion of what the major defining characteristics of Southeast Asia as a region are from local perspectives, what the local emergent models of area studies might look like, and whether or not Southeast Asian studies as a language-based multi- or interdisciplinary field of scholarly endeavour focused on a socio-culturally, symbolically, historically, geographically and/or politically defined region of the globe is a useful and viable mode of enquiry to help address the issues which the contributors to the volume raise. In saying this I am not disputing the value of these individual intellectual biographies; they are full of interest and

I learned much from reading them (particularly in the way in which the contributors discuss their approach to disciplines, their involvement with the state and their activism in using their knowledge for practical, policy, and social reform purposes). As I understand it what the volume confirms is that we are operating with the nation-state-based ASEAN-defined Southeast Asia and the intra-regional networks which sustain 'the lived reality of [constructed] regional identity and geography' (p. 39). But what is clear is that most of the contributors, other than the editor, do not really address to any extent the issue of regional identity or identities, cross-national and trans-ethnic comparative studies, and the crucial features of area studies programmes designed to understand Southeast Asia as a region. Indeed most of the personal reflections focus on a particular nation-state and specific issues within that territorially bounded unit, though I do accept that where the collection does have a special importance for area studies perspectives is in the willingness of the contributors to engage with research problems across disciplinary boundaries. On a personal note I have been privileged to work for most of my career in an area studies-Southeast Asian Studies environment listening to and learning from my colleagues in other disciplines. But in my unrepentant revisionism I remain of the view that our concepts, methods and training are rooted in and emerge from a specific academic discipline.

SEBASTIAN BERSICK & PAUL VAN DE VELDE (eds)  
*The Asia-Europe meeting: contributing to a new global governance architecture. The Eighth ASEM Summit in Brussels (2010)*

Amsterdam: Amsterdam University Press, 2011  
264 pp., ISBN 9789089643438, pb €39.95

**Reviewed by Ting Wai, Hong Kong Baptist University**

This book focuses on the preparations, discussions and results of the eighth ASEM Summit (ASEM 8) that was held in October 2010 in Brussels. It brings together a collection of analyses provided by observers and insiders of Asia-Europe relations.



The first chapters give quite an elaborate description of the preparation processes leading up to ASEM 8 and what happened at the actual summit. Very meticulously recorded detail about the draft summit papers and the three further constituent parts of the ASEM meeting – the Asia-Europe Parliamentary Partnership, the Asia-Europe People's Forum and the Asia-Europe Business Forum – provide unique insiders' perspectives of the negotiations surrounding the Brussels events. However, although it is acknowledged that more changes are needed to make ASEM stronger and more convincing with more concrete cooperation, and that there is a shift towards reform of ASEM's working methods, there is a lack of analysis in the discussion about ASEM's development in this respect. Some relatively minor elements such as details about ASEM's website and staffing issues seem excessive. Nevertheless, there is a clearly identifiable focus on the undecided issue about ASEM's ultimate identity – whether it is to remain a loose framework for dialogue or develop into a more efficient and binding compact for cooperation. The book's discussion concerning this provides valuable insight into the impact of this issue on ASEM's working methods and day-to-day work.

The external visibility of ASEM is examined using the results of the Asia in the Eyes of Europe research project. Very thorough analysis based on the empirical data from the project reveals significant qualitative findings concerning perceptions of ASEM. However, only ASEM's visibility in the European media is discussed; there is a lack of analysis concerning Asian perceptions of ASEM, since it is only mentioned in relation to the EU through the Eyes of Asia research project. Also, the impact of ASEM's external visibility on Asia-Europe relations is regrettably only briefly touched upon in the book. The need to improve ASEM's visibility on both European and Asian sides is recognised, but there is no elaboration or opinion on how this improvement should be achieved in future.

Asia-Europe cooperation in confronting energy security challenges is highlighted, while the section on financial and economic governance, concerning ASEM's relations with the IMF, China and the G20,

and discussed in the context of the 2008 financial crisis and its impact, further provides a multidimensional picture of disparities as well as convergences between Asia and Europe. An insider's perspective on the complex problems surrounding ASEM's enlargement, such as the identification of the geographical status of Russia, Australia and New Zealand, as well as the impact of the Lisbon Treaty on ASEM's European members, reveal the sensitivities that exist among ASEM members. However in reality the crux of the issue is not whether enlargement is needed; the essence of the problem is whether ASEM, as merely a forum for communication, can really produce some concrete achievements that cannot be facilitated elsewhere by other multilateral frameworks.

The Annex of the book, including ASEM-related primary sources, offers valuable information not available in any publicly accessible record. This book is a good reference or handbook for those who seek essential information and insiders' insights into how ASEM's political dialogue deals with a range of global issues. Its multidisciplinary perspectives help explain the advantages and limitations of present-day ASEM affairs. The book clearly illustrates the way the structure of ASEM and the process of globalisation are determining Asian and European national interests, and that Asia and Europe are key to the development of a new global governance architecture.

SHALINI SINGH (ed)

*Domestic tourism in Asia: diversity and divergence*

Singapore: ISEAS; London: Earthscan, 2011

xxviii, 335pp, ISBN 978-981-4311-93-9, pb US\$35.90

**Reviewed by V.T. King, University of Leeds**

Perhaps this is a rather redundant review. The book was published in 2009 and has reappeared in 2011 under the joint imprint of Earthscan and ISEAS. It has already received several reviews. But it has been seen to be sufficiently worthy of further scrutiny in its re-publication in soft cover and its distribution in Asia through Singapore's ISEAS Press. Interestingly the topic of 'domestic tourism' across Asia seems to

have gained a real momentum in recent years. In the same year as Shalini Singh's book was first published, the volume co-edited by Tim Winter, Peggy Teo and T.C. Chang appeared entitled *Asia on tour*, which was not specifically 'domestic' in the sense in which the term is used in the volume under review (though it is not entirely clear what we mean by 'domestic'), but there was a sufficient level of domesticity in Winter et al. to suggest that Asian tourism in Asia has been a neglected field of study. Janet Cochrane's *Asian tourism: growth and change* (2008) also began to expand on the field of local tourism, though there were also several publications which emerged from the early 1980s and gathered pace in the 1990s and the early 2000s devoted specifically to domestic tourism in the major countries and tourist sites of Asia: China, India and Japan (among others, the important work by Timothy Oakes, Pal Nyiri, Jafar Jafari, Shalini Singh, Millie Creighton, Nelson Graburn and Christopher Thompson).

I might venture to add that this review is probably doubly redundant because the editor invited John K. Walton to provide an 'epilogue' and 'contextual commentary' to the volume, which turns out to be, not so much a celebration of the collection and a forward look, but a rather searching and incisive critical review of the text. He has done my job for me, and I have little else to add. Perhaps the reader should start with the epilogue and work backwards leaving the editorial introduction until last?

An independent reviewer could not have been more demanding than Walton. He opens his chapter with the polite reference to the fact that the volume is 'interesting' and that he 'learned a great deal' (p. 315), that the book is 'overdue' and 'welcome' (p.316). But he then launches into what seems to be a sustained critique of the book. He suggests that some of the chapters are necessarily 'tentative', and 'dominated by local ethnographic case studies or broad national reviews, with little sense of regional scales of interpretation at intermediate levels within countries. Geographical coverage is necessarily patchy, limited by what was on offer in response to the call for papers' (pp. 316–17). He indicates, as any

reviewer would, that several important countries are missing (Thailand, Indonesia, Turkey, South Korea, Pakistan, Bangladesh, with only one chapter each on China, India and Japan), whilst countries with a very limited domestic tourism industry (Hong Kong, Macau, Singapore) are included. Following Walton I found the treatment of domestic tourism in small states particularly puzzling; Singapore is especially problematical, and, as Walton indicates, here we drift into the problem of distinguishing domestic tourism from domestic leisure. We must then have to consider in much more detail what we mean by 'domestic tourism' and whether we make it a more expansive or a more narrowly defined concept.

Walton further suggests that the main approaches in the book are guided by 'orthodox assumptions about neo-classical economics, the pursuit of growth and the descriptive accumulation of statistics that dominate much of tourism studies' (p. 317). Again, I cannot but agree. To increase the agony we are then informed that '[t]he general lack of historical context is disappointing', though softened by his qualifying comment 'if understandable' (p. 318). Walton notes with obvious disappointment that 'there seems to be remarkably little in this book on Asian Islamic cultures and tourism' (ibid). His disappointment builds: 'there is little or nothing on religious conflict in relation to tourist sites and journeys, or the impact of caste systems, or of ethnic divisions' (ibid). Can it get worse? Well, yes; 'This lacuna reflects a general lack of engagement with internal conflicts of all kinds'; but there is no excuse for this because '[t]his absence is surprising' (ibid). Do we need to say more? Well yes. '[T]here is also surprisingly little on domestic beach tourism in those countries which have coastlines, apart from a solitary Philippines case study of an individual, and very popular, resort' (ibid). And what's more 'we hear little about tourism in mountainous regions ... or about spa tourism ...' (ibid). 'Domestic tourism to capital cities ... is also scarcely discussed ... [and there is an] absence of material on domestic demand for, and enjoyment of, sports tourism ...' (ibid). 'The same may apply to the low profile of sex tourism in these pages ...' (ibid). Walton surely cannot be more demanding, but he

continues, 'there is surprisingly little development of arguments around transport and other kinds of infrastructural provision ...' (p. 319).

'Accommodation for domestic tourists is mentioned in passing in some of the chapters, but never constitutes a theme, and the same applies to public health and provisioning ...' (ibid). 'Sustainability is also a theme that flits in and out of this collection, mainly in the background ... without ever retaining an extended position at the front of the stage' (ibid). Finally, and undoubtedly with some exhaustion he says 'it would be good to have more on conflicts over access to, and use of, desirable spaces, especially beaches, examining privatization, commodification, social exclusion and regulation, and the ways in which developments in international tourism impact upon domestic markets, practices and access' (ibid).

As any reviewer would, Walton then poses the question 'What is domestic tourism?' It is far from clear in this volume, especially with the inclusion of Hong Kong, Singapore and Macao. Then when we move to Han tourism in Tibet and tourism among ethnic minorities in large countries the same definitional issue applies. Is domestic tourism a useful category when so much is included under this umbrella? To be fair the editor raises the matter of 'domestic tourism' and its definition in the editorial introduction, but I think this should have been explored in much more detail and the implications of the visits of residents to particular sites in small states (which amount to relatively brief visits) and the travels of citizens of majority ethnic status to minority areas within the state (as between Han Chinese and Tibetans) need much more serious contemplation. For these reasons I found the editor's introduction rather thin in conceptual terms.

Of the chapters which are well worth detailed scrutiny I would single out (though there are others which are ethnographically worthwhile and provide very valuable overviews) those by Victor Alneng where we should profitably contemplate his bold statement that 'proto-tourism ... is to tourism studies what so-called primitive accumulation is to bourgeois political economy', p. 47 (though his transfer of the German idealist concept of formal

and real 'subsumption' to tourism studies and his exploration of the relationship between 'proto-tourist' and 'domestic tourist' may leave some of us floundering); Christopher Thompson's case study of the Sanshû Asuke Yashiki, which is a reproduction of a mid 19<sup>th</sup> century Japanese mountain [retro]farmstead, provides us with some interesting global comparisons of the successful bottom-up transformation of declining rural areas into a nostalgic heritage tourism project to attract urban visitors in search of their lost agrarian roots; Christopher Vasantkumar's intriguing ethnographic account of a day trip undertaken by Han tourists to the grasslands of Tibet and the issues which this raises for our conceptualisation of domesticity in tourism deserves our attention; and Trevor Sofield's very sobering, though in some respects reassuring account of the transition from 'Year Zero' in Cambodia to an intense preoccupation on the part of domestic tourists with the ancient glories of the Khmer empire and the monumental remains of Angkor is also worth dwelling on.

This volume is certainly consciousness-raising, but I wonder if it has been sufficiently well crafted to make the impact that it should have made. It has the feel of a volume that has accepted almost anything that seems vaguely relevant and therefore it loses its focus. Although supportive of the enterprise Linda Richter's foreword gives us further confirmation of the problem; the volume is an 'eclectic collection' and one of 'amazing variety' (p. xix).

Domestic tourism in Asia is a field of study which requires much more sustained research and in that sense the volume is very welcome indeed. Undoubtedly it will be widely referred to and consulted in debates about domestic tourism because it is pioneering. But we need to decide what we mean by the concept, and I am not convinced that this volume gives sufficient attention to the complicated issue of differentiating domestic tourism from local leisure, from tourism within a nation-state which moves beyond ethnic boundaries (which of course is especially pertinent in large multi-ethnic countries like China and India), from tourism across national boundaries which have been artificially constructed (Singapore to Malaysia, or

the People's Republic of China to Hong Kong and Macao), and from tourism across Asia which involves encounters between populations in different nation-states but which share the same ethnicity (Chinese tourism to Singapore or to primarily Chinese areas of Malaysia, Indonesia and Thailand). If we do not undertake this conceptual engagement, then we may find that we have constructed a category of tourism which raises more problems than it solves.